THE

MISSIONARY LINK.

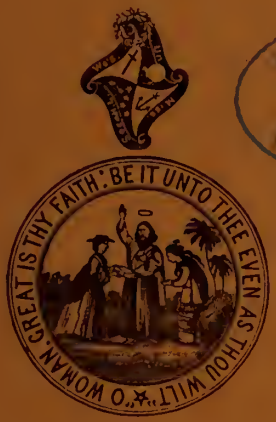
ELEVENTH NUMBER,

FOR THE

Woman's Union Missionary

SOCIETY

OF AMERICA FOR HEATHEN LANDS.



APRIL, 1865.

Edward O. Jenkins, Printer, 20 North William Street, New York.

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The Missionary Link and *"Female Missionary Intelligencer"* can be procured by addressing Miss S. D. Doremus, Corresponding Secretary of Woman's Union Missionary Society.

The Missionary Link can be also procured of the Treasurer, at 236 Lafayette Avenue, Brooklyn. Price of Missionary Link, Twenty five cents per annum, exclusive of postage.

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APRIL, 1865.

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THE MISSIONARY LINK.

FOREIGN CORRESPONDENCE

In offering a new number of the "Missionary Link" to our kind friends, we feel assured that they will acknowledge its increasing interest.

The suggestive and touching verses of Miss Marston form quite a new and attractive feature, in our little periodical, rendering the "Children's Department" especially attractive.

Miss Brittan's journal offers, in addition to the growing encouragement in her Zenana work, a most thrilling account of the fearful Cyclone which devastated Calcutta, leaving "that city of palaces one of ruins."

But especially would we call attention to the appeal for assistance from Cesarea, the echo of so many earnest pleas which have been received from other mission stations, for laborers and appropriations.

The articles in the "Home Department" present most feasible plans for an organized system of efficient aid, which it is hoped may result in the formation of many auxiliary mission bands. May all who glance at this little paper peruse it with hearts stirred anew for the "Woman's Mission."

Burmah.

Extracts of Letters received from Miss Marston.

"Toungoo, *September* 23*d*, 1864.

"At this time I am having a vacation of my school for ten days, as we are in the midst of the annual holidays. The Burmans do nothing but attend to boat-racing, and all is excitement here. Every evening in the week, however, we have a little band of disciples who meet at the house, for religious worship. Among them are two or three of my pupils, who trust they have passed from death unto life. My Burmese Bible-reader is still working with me, although she and her husband do not now reside with me. One room of their house is a public zayat, where they have a great many callers, to whom they read the Bible and impart religious instruction.

"Beside this, my Bible-reader assists me in school, which we open and close by prayer and singing, while the study of the Bible forms the greater part of our instruction in each day."

Letter from the Bible-reader in Toungoo, Burmah, under the supervision of Miss Marston.

"I, Mah Myaing, living in the city of Toungoo, by the grace of God, desire to send these words of love to the ladies in the great island of America, from whom I have received favors. I follow Mama Marston in teaching many girls in Toungoo in the chapel, reading, writing and the Scriptures. I hope these girls, who have not known the sinfulness of their hearts, will consider and understand and become disciples, and follow the teachings of the Scriptures. For this, I hope and pray and wait.

Mah Myaing."

'LEAD ME TO THE ROCK THAT IS HIGHER THAN I."

"There is a Rock, on which my feet must stand
If e'er I reach the holy, heavenly land.
Oh lead me to that Rock, my prayer shall be,
Till from life's storms death's hand shall set me free.

"Lead me to that high Rock, from whence doth flow
A stream of love divine, to heal the woe
Which sin hath planted deep within the soul.
May that love hold my heart in sweet control!

"Should earthly friends forsake, and life seem drear,
A voice from Calvary, oh! let me hear
Saying, 'The Rock here cleft, was cleft for thee.
Within it hide; unto its shelter flee."

"Jesus, the smitten Rock! how firm He proves!
How near His presence is to those He loves:
When e'er He comes, the chastening rod to bring,
Unto the hand that smites, Oh! let me cling.

"On earthly props, I may not, dare not lean;
Too long they've stood my soul and God between;
But Christ, the living Rock, my Rock shall be
Throughout the ages of eternity.

"While I have such a shield, what need I dread?
Nor sin, nor death, nor woe, that Rock can tread.
Should earthly joys all flee, why need I sigh?
There's but a weary step to joys on high."

Toungoo, Oct. 16th, 1864. S. H. MARSTON.

Change of Residence.

It is with great regret that we announce Miss Marston's failure in health, and consequently a necessary departure from her field of labour in Toungoo. As a change was deemed advisable, the Baptist missionaries at Rangoon have kindly offered her a home

among them, with the additional inducement of co-operating in their missionary work.

That Miss Marston has already experienced great benefit from this removal may be seen by the following reference to her health in one of her recent letters: "Although I have travelled several hundreds of miles, a portion of the way in a flat-boat, or in a rude cart drawn by buffaloes, I am already feeling much better than when I left Toungoo." Of her situation and occupation in Rangoon at present, she writes:

"RANGOON, *December 6th*, 1864.

"The missionaries of Rangoon, being informed of my circumstances, sent for me to come here. They have very kindly given me the charge of the Burmese girls' school, formerly taught by Mrs. Knapp. The house which I occupy was built expressly for missionary purposes, and has in connection a school-room, with all the necessary apparatus. There we have worship in Burmese every evening in the week. Every Sabbath morning we have a Sabbath-school for girls, and at ten o'clock there is service in Burmese.

"I left my Bible-reader at Toungoo, for although she wished to return with me, her husband's employment as a preacher prevented that. I have an efficient helper here in the daughter of the pastor of the Burmese church in this place.

"I continued my school up to the last week of my stay in Toungoo. Several of my pupils came to see me before I left, expressing great regret at my departure, and bringing me fruit and large bouquets of flowers as presents. I gave Mahla and Bessie each a Burmese Bible, which they promised to read daily. Bessie has already expressed a hope in the Saviour."

India.

Extracts from Miss Brittan's *Journal.*

CONVERSATION WITH BEAUTIFUL STAR.

"*August 8th*, 1864.—When I went to see Beautiful Star, I found her very ill with fever. My English speaking teacher was not there, but I had such a very sweet little conversation with her. I asked her, 'Can you pray to God now?' 'Oh yes, God is very good. I read Bengali Bible very much. If I die I shall go to heaven. Jesus tells me "there is no pain, no sorrow, no sickness there." I said, 'Yes, if you love Jesus, you will go there.' She pressed my hand earnestly, saying, 'All people are bad, men who are very wicked will go to the bad place; but Jesus Christ, God's Son, died for us. He loves me, and I am loving Jesus very much.' A minute after she looked up: 'I have no father, no mother, no sister, no brother—all are dead; but my Heavenly Father never dies, If I die, I shall go to live with him.' She then made me sing over for her 'There is a happy land,' the words of which she has been learning in English, and she tried to join with me in singing it. I did not stay very long, with her, for she is really very ill, and I was afraid of exciting her. I should grieve very much if she should be called away; and yet the Lord knows what is best. I do indeed believe that her name is written in the 'Lamb's book of life.' I am sure you are praying for her and we *know* that God hears and answers prayer. I was sorry that my assistant was not there, that I might have told her all I longed to say; but she has God's own Word, and she loves it."

NEW SOURCES OF PLEASURE.

"*Friday*, 12*th*.—Some time ago Mrs. L—— went with me to see Beautiful Star. She took a deep interest in her, and sang for her. On Wednesday when I called on Mrs. L—— and mentioned Beautiful Star's illness, she proposed to ac-

company me to her house, where we found her much better. It appears, at Mrs. L——'s last visit, Beautiful Star had asked what musical instrument she played on, and how much it would cost to purchase one. To-day she told us that her husband would give us the necessary money for a piano, and asked if Mrs. L—— would come occasionally to teach her Of course the reply was in the affirmative; so I hope that this will be the commencement of a fresh source of pleasure.

"While sitting on the couch beside her to-day, she put her arms around me, laid her head on my shoulder, and after a minute drew my face down and kissed me, saying, 'I am loving you very much; I am loving Jesus Christ very much; He is very kind to me, to give me good friends.' Has she not surely been taught of the Spirit, to know the Giver.

RESULTS OF IMPROVEMENT.

"*Monday*, 15*th*.—Beautiful Star is very much better to-day. I wish you could see some of her nice work; she has made a pretty wall bag, several pairs of slippers, some worked with wool, others braided, and now she is making a pretty piece for a picture. She also cuts out the perforated paper for book-marks beautifully. I find she eats bread and crackers, and broth made from kid's flesh. Hindooism is breaking down in that house."

BREAKING DOWN OF PREJUDICES.

"*Wednesday*, 17*th*.—One of my zenana ladies who is a widow, said to me to-day, 'I wish that the English would insist on Hindoo widows marrying.' 'Oh!' I answered, 'the English cannot do that; you must do it yourselves. Some have done it, and you rich people must set the example. Now, why do you not marry?' 'No,' she replied, 'I cannot; I am too old, (she is perhaps twenty-eight,) and I have seen all the pleasures of the world; (what, pray?) but that child,' pointing to one about eleven, 'she is a widow, and it is very

bad for her to live such an unhappy life. The Baboos are trying to persuade her father, while I am urging her mother, to let her marry again.'

"See how old prejudices are breaking down! The missionary who for years has been sowing the seed, almost hoping against hope, is beginning to see the seed starting; but the harvest time is not yet."

APPLICATION OF THE DIVINE EXAMPLE.

"*Friday*, 18*th*.—I am more struck every day with the truth of a remark of Mrs. H. B. Stowe. I felt it strongly in Africa, and continually do here. 'If we would do these people good, we must do as Christ did, *put our hands upon them*.' As long as they see that, however much we wish to do them good, yet we have a repugnance to coming in contact with them, they will never truly confide in or trust us. They are quick at discerning such feelings, however we may seek to conceal it."

PRESSING NEED OF MORE LABORERS.

"*Saturday*, *August* 20*th*.—Oh, dear friends, pray the Lord of the harvest that He would send more laborers into the field. To-day when two of my teachers came to me for worsted, they told me of *eight* more houses where they desired us to come and teach them. I really felt as if I could have cried, when I told them that for the present I believed it would be utterly impossible for us to attempt teaching in any more houses. There are now some of our oldest pupils, whom I cannot see but once a fortnight, although they grieve much about it. It is capital, dear friends, in theory, to urge a missionary not to overwork herself; but just look at the practical difficulty in a work like this. After long solicitation from his ladies, a Baboo consents to allow them to be taught, if a teacher can be sent, superintended by a lady. He makes inquiry; and receives for reply that both ladies and teachers have as much

work as they can attend to. He immediately becomes vexed, and says, 'Oh, the ladies can go to other houses, why not to mine? It is nonsense, and now I shall never let you learn.' Thus these poor women are deprived of their last hope.

"But what can we do? We cannot lengthen the days, neither can we divide ourselves. Woman must rouse to the work, for her heathen sisters are everywhere calling out to her. We are hoping and praying that God will send us means and helpers some how. I feel sure that, had we the means, we could at once establish two schools, as well as our zenana work. How I wish some Sunday-school at home would undertake the expense of one, costing only $250 a year! It seems like cruelty to ask for more from home, when all there have so much to do, and yet, 'in watering others, we shall ourselves we watered.'"

DESCRIPTION OF A CHOKEDAH. (STEWARD.)

"*Sept. 4th.*—I have not yet described my Chokedah. His dress is of white cloth, so put on as to form a sort of trowsers. Over that, a garment made like a gentleman's tight-fitting dressing-gown, of white shirting, reaches below the knee. Then he has a turban made of Turkey-red, with a breadth of the same cast loosely over the shoulders and round the waist. He wears the long white thread of the Brahmins over his shoulders. The front part of his head is shaved, while beyond this is a thick row of hair, about half an inch long, and the same in breadth, which stands up like a crown. The rest of his hair is very long, thick and black, and is fastened up behind in a sort of a knot. This knot is sacred to the Brahmins. Then on his face are peculiar marks, with red, white, and black clay, which are put on carefully, fresh every day, and show the particular gods which he worships. How often I wonder if my teaching will be of spiritual benefit to him; but this I must leave to God, and only pray over it. I cannot talk to him as I can to others, for he does not understand Ben-

gali; but I can only hope that if he can at length learn to *read* the Word of God, the truth may find an entrance into his mind."

INSTRUCTION IN THE LORD'S PRAYER.

"*Sept. 6th.*—I told Beautiful Star to-day that an aged Christian lady had sent her love to her, and hoped that she might hear of her being a child of God. The tears started in her eyes; 'Tell her' she said, 'it makes me feel very happy to know she thinks of me. If I never see her in this world, I hope she will see me in heaven.' She then asked me to teach her a prayer in English. I told her to pray in Bengali, for God would hear her, and understand as well. 'Oh yes,' she said, 'I pray in Bengali for what I want; but I wish to learn an English prayer too.' I then began to teach her the Lord's Prayer, which she asked me to write out, so that she could learn it herself. I said to her, 'You see, the Saviour does not teach us to say *My* Father, but *Our* Father.' 'Oh yes!' she eagerly replied; 'Our Father, your Father, my Father, all—*all* Christians' Father. Englishman's, Bengaliman's, Chinaman's, Black-man's—all Christians, all one Father.' This dear one's knowledge and progress in divine things seems to me wonderful. Surely, surely, she is taught of the Spirit."

SCOTTISH ORPHANAGE.

"*Sept. 11th.*—Our zenana work has increased so much that I hope, as the cold season approaches, to bear going out more. For this purpose, I shall leave my temporary charge at the European Orphanage and take board with Miss Hebron, who wishes it greatly. She has charge of a native school, called the 'Scotch Orphanage,' which is in the same healthy locality as the house I now reside in."

MUTUAL HELP.

"*Sept. 12th.*—There is not much danger here that those who are willing to work will ever be idle. Miss Hebron has

been telling me to-night how anxious she is that I shall live with her, for one particular reason. She not only has the native orphanage that I have mentioned, but two native day-schools in different parts of the city, which she visits weekly, paying their expenses, etc. She is very much in hopes that if I come to her house I could take charge of these, and supervise the teachers, that she may leave for a few months' sojourn in England. As she has lived in India thirty-five years, and has had neither rest nor change for nine years, it seems imperative that her health should be attended to."

MARTINIERE SCHOOL.

"*Sept. 13th.*—I attended to-day the closing and distributing of prizes at the Martiniére School, which was endowed by a Frenchman, Claude Martine, some thirty-five years ago. It is considered the best school in Calcutta, a portion of the pupils being instructed free of expense."

INTEREST OF THE MISSOLGHI AND CHOKEDAH.

"*Sept. 14th.*—It is really very pleasant teaching my Missolghi, who begins to understand very readily. He seems very much interested in the story of Adam and Eve, and asks so many questions. My poor Chokedah has seen the children give me flowers, so now he never comes to his lesson but he brings me some. They are not arranged or selected in the best taste, nor presented with the most consummate grace, but I accept them as they are intended, as a mark of good-will and respect."

THE "BORE."

"*Sept. 15th.*—This evening, as I was returning home, I passed over a small stream, a branch of the Hoogly. I heard a great noise, and saw a crowd of people on the bridge and on the bank, looking down on the stream, and soon perceived that the waters were rolling in one great wave up the stream.

On asking what it was, I was told it was the 'Bore,' which at some seasons of the year will appear. It seems to be a tremendous wave of the sea, which rolls up the Hoogly and its branches for hundreds of miles. No one can account for it, but it frequently swamps boats at this great distance."

CHANGE OF RESIDENCE.

"*Sept. 26th.*—I have decided, after earnest solicitation, to take charge of the 'Scottish Orphanage' during Miss Hebron's absence. She will not leave Calcutta until January, but all the arrangements have to be made now. Her house is large, and I shall be quite independent there. I shall take one of the girls from the 'European Orphanage' with me, as she can teach in one of Miss Hebron's native schools, and, in going with me to my zenanas, can be trained for that work.

ATTEMPT IN WRITING.

"*Sept. 28th.*—My zenana ladies are growing in industry. One of them sent me to-day a very pretty little note, written in English, and, as a gift, a large plate of Bengali sweetmeats, covered with a nice cloth, and a bottle of Lubin's extract."

DESIRE FOR EDUCATED WIVES.

"*Sept. 30th.*—Near one of the houses where I instruct, is an immense zenana, the largest in Calcutta. It belongs to a very rich old Baboo, whose ladies are very anxious to be taught, although he will not permit any teacher to go there. While I was talking to one of the young Baboos, I noticed among my pupils two new faces—little girls, very much decorated with jewelry. I said, 'Who are these?' He replied, 'They are from that house,' pointing to the one to which I have referred. 'But,' said I, 'I thought the Baboo would not permit his ladies to learn.' 'No,' he answered, 'he is a very bigoted old man, he will not let any teacher go there; but as these are my sister's children, who lives in that house, he will let them come here to learn. Afterwards, I asked my native teacher

about it, when she laughed and said, 'I will tell you why he lets those children come to learn. A rich Baboo, of higher caste than himself, went to the house to make arrangements about marrying one of the little girls. When he asked if she could read or work, and heard that she could not, he ran directly out of the house, and said he 'would not marry such an ignorant, stupid girl; now that all the Bengali ladies were beginning to learn something, his wife must know something too.' So the old Baboo has sent these children for the last few days to learn. Is not this a great sign? Let such a thing as that be known, and the cause of female education will take rapid strides."

POLYGAMY.

"I had thought polygamy was much practised here, but, as yet, I have not met a single instance of it. It is now mostly confined to the Coulin Brahmins, who are the very highest caste in India. To be connected with them confers so many honours and privileges, that it is eagerly sought for by the relatives. These Coulins are mostly poor, and a rich Baboo will offer him a large sum of money to marry his daughter. He marries the child, and perhaps never in his life sees her again, as she remains at her father's house. But the family is raised, and the husband at any time can demand of the father-in-law whatever sum of money he desires. In this manner he perhaps marries fifty children, all over the country, but generally only lives with one. All these wives live a desolate, lonely life, and many of them become widows at eleven or twelve, to suffer the pain attached to a widow's life. The girls belonging to Coulins are seldom married, for, as they must not marry a lower caste and rarely have money, their own caste do not want them. I find that one reason why girls marry so young is, that if unmarried when twelve, they lose caste."

SECT OF SHAH.

"*Oct. 1st.*—I have been told that, about three hundred miles

in the country, there is a distinct sect or caste among the Hindoos very similar to Quakers, called Shah. Very little is known of them, but that they are very good, moral people, with a religion resembling Deism. They are remarkably neat, wear no jewelery, nor colours, always dressing in white, and use pronouns similar to *thee* and *thou*, instead of the common *you*."

MODE OF TRAVELLING FOR LADIES.

"*Oct. 3rd.*—Beautiful Star tells me she is going to Benares with her husband for a month; as she is still so weak, he thinks the change will benefit her. She is quite delighted, as she has never been away from Calcutta; but she will not be able to see much, for ladies are carried shut up in their palkys to the cars, and remain shut up in them throughout the journey. She has told me if it were not for the old mother in their house, her husband would so much like to take her to church. May the time soon come!"

THE CYCLONE.

"*Oct. 6th.*—Who can say what a day will bring forth? Again I have to make another record of God's abounding mercy to us. The most fearful calamity that has ever visited Calcutta has taken place; but we are alive and unharmed. This part of India is generally visited every few years with a severe gale or hurricane, which the inhabitants have been expecting for some time past. It has come at last, and was a *cyclone*, the most fearful that has ever been known. It began on the 4th with high winds and torrents of rain, and continued until the 5th, when it arose to the fury of a hurricane, blowing in every direction. All the windows of the 'European Orphanage' where I now live, are like large glass folding-doors, fastened, when shut, with iron bars. Outside of them are strong venetians, twice the size and thickness of ours at home, fastened with strong iron bars an inch square. We soon found that the wind was tearing them to pieces, and al-

though we barricaded them, and tied them with ropes, they snapped like sticks and broke like threads. The heavy wardrobes were dashed across the room, while the glass from the windows flew in every direction. I cannot describe how I felt among this flock of seventy-four little ones to be protected. I collected them in the hospital, which is a separate building over the church, connected with the house by a covered verandah. They gathered around me, each one eager to touch my dress, and beseeching me not to leave them. I told them that we were in a fearful gale, but that we must commend ourselves to our Heavenly Father's care, without whose permission not a hair of our heads could be hurt, although the house might fall to pieces. The more timid ones, who were sobbing now hushed, when we sang a pretty little hymn, commending ourselves to Almighty protection. I then told the children all to kneel with me while I prayed to our Heavenly Farther, and I was deeply affected to hear every little voice, even the baby's, repeating each sentence of the prayer after me. The singing and prayer seemed so to calm these little ones, that I did not hear another word of fear expressed, while late in the afternoon some of them said, 'we have not felt the least fear since we prayed, for we know God will take care of us.'

"We had hardly risen from our knees when a tremendous blast came, bursting open some of the windows, and causing the whole building to rock. Some people say we had a slight shock of an earthquake at this time. We contrived, by great effort, to get the doors closed, and forced tables, couches, and iron bedsteads against them; but I felt the children were no longer safe here. In the main building there was one room, entirely dark, but there would be no broken glass flying about in it, and I saw it was our last place of refuge. It was with intense anxiety that I watched the children cross the gallery, for at that moment the full force of the blast came in that direction, taking us off our feet. It was impossible to have a light in the

dark room, for the furious blast of wind; but crowded as the children were together, in much discomfort, with nothing to eat since 7 o'clock in the morning, not a word of complaint did I hear. At 6 P. M. the storm began to abate; and how thankful were we that it had somewhat subsided before night set in.

"The sight out of doors is sad in the extreme. All of the beautiful trees, the growth of a hundred years, are torn up by the roots, and not a plant or shrub is left in the garden. The trees have fallen across the compound wall, and on three sides it is level with the ground. Providentially they did not fall against the house, which is another of our mercies to be thankful for. The wind seems sighing and sobbing itself to sleep, like a naughty child when its passion is over."

DEVASTATION IN CALCUTTA.

"*Oct. 6th.*—Oh what a scene of desolation the sun rose on to-day! It made me heart-sick to look, on every side. The roads are completely blocked up in many places with trees, which seem to have gone first. It will take a century to make Calcutta look as it did two days ago."

SUFFERINGS OF NATIVES.

"*Oct. 7th.*—The Health Commissioner sent me word that all the branches and leaves of the fallen trees must be cut and carried away, as their decay would produce fever. I can perceive that already the air is excessively heavy with the odour arising from them. But this is a very unfortunate time to get any thing done, as it is the season for the great Hindoo festival of the Drougha Poojah, when all business is suspended, and a general holiday ensues for ten days. With the greatest exertions I have only been able to engage two coolies, when it would take one hundred more than three days to accomplish any thing.

"The poor natives have suffered fearfully, hundreds of them

having been killed, and thousands lost every thing. Their houses have fallen in heaps; one alone sometimes prostrating a dozen."

DISASTER AMONG THE SHIPPING.

"This afternoon I went on the strand, to see the shipping, which looked fearfully. Although the banks of the river are from ten to twelve feet above the water, one hundred and eighty ships have been carried twenty, thirty, and fifty feet on the shore; while twelve have sunk. We passed eight English and China steamers, as large as the Cunarders, all on land, frightfully injured. On the opposite side of the river, there are two places where ships have been crushed in heaps on the banks; while the number of small vessels that have been dashed to pieces cannot be estimated. It is impossible to imagine the spectacle the river presented, with numbers of dead bodies floating in it, while the crows were feeding on them. It was a perfect cyclone, the wind appearing to blow from all points of the compass at once. The city looks as if it had been visited by an earthquake, making the loss of life and property something terrific."

LOSS OF LIFE IN THE CYCLONE.

"*Oct.* 8*th.*—This afternoon we are almost deluged again by a heavy thunder-storm. The fiercest part of the cyclone spent itself at Calcutta and its environs, within a circuit of fifty miles, and is about as fearful a calamity as I have ever heard of, so that language is powerless to convey its extent. The whole length of the river banks, from Garden Beach to Diamond Harbour, are black with human dead bodies. A gentleman coming up the river counted five thousand. The papers state 'that we are threatened with famine on the one hand, and pestilence on the other.'"

VISIT FROM A PUPIL.

"*Oct.* 8*th.*—This morning when one of my native teachers

came to get some wool, she told me that K——, one of the widows of whom I have spoken, was coming to see me. She was going to a friend's house to attend the Drougha Poojah, but was determined to stop in for a moment to see me; although she begged that no one should know of it. I was very much impressed, as K—— told me the other day that, although the old Baboo would permit the other ladies to go to weddings and poojahs he never would let her go out of the house. When she arrived, I was still more impressed to see that the child who was married a short time ago was with her. She wore only a white sauree, bordered, and no jewels. I took her quickly over the house pointing out the different articles and their uses as well as I could; but she seemed so frightened that I could only communicate imperfectly with her. I was very glad that the children were sitting down to dinner, for she had never seen such a sight before. I am rejoiced at this visit, and I hope it will not be the last; for, if we can only break down these *prejudices*, it is preparing the way for the Gospel."

SPREAD OF KNOWLEDGE.

"*Oct.* 11*th.*—Mrs. Murray, went with me to-day to see Beautiful Star, who told us she had been teaching most of the women in the house to read Bengali. One of them came into he room, whom our native teacher never saw before, and we find she can read Bengali very well."

THE ONLY ABOLITION FOR CASTE.

"*Oct.* 28*th.*—I had a long talk with K——, the widow, about English customs and manners. She said to me, 'Hindoos soon will be all one caste.' 'Why, what caste?' I asked. 'Oh, they soon will all be Christian caste, now they begin to learn so much,' was the answer. 'But,' I said, 'you are not a Christian.' 'No, but I wish I were. If people would soon all be Christians, I should be so glad,' she replied."

EAGERNESS FOR INSTRUCTION.

"In another house there were four strange ladies, who were loaded with jewelry. On asking who they were, I was told they had come purposely to see and implore me to go and teach at their house. The family is very rich, with many ladies in it. The former head of the house, an old lady, who recently died, was of high rank, and was called the Ranee Razumund, from the munificence of her gifts to heathenism. Yet I find that, in a wealthy house like this, they are not willing to pay more than four rupees a month toward a teacher's salary. Though many of these people are so rich, they are mean, and paying for their education must be a gradual work.

"I said to my native teacher, 'I suppose it is the pretty work which attracts them.' 'Not that only,' she answered, 'but every where, all Hindoo women are desiring to be taught.'

"Surely, we need to thank God and take courage; and yet our work in almost every case, must be that of John the Baptist, *preparing* the way of the Lord. We must break down, or level the mountains of prejudice and ignorance, and elevate those who have been sunk low in the valley—not of humiliation—but degradation. There may be but few whom *we* shall be privileged to point to Christ, saying, 'Behold the Lamb of God'—though our successors may do it."

COMMENDATION OF A BABOO.

"To-day a gentlemanly rich Baboo, an architect, came to look at the 'European Orphanage,' to judge of its necessary repairs. As he saw the girls studying their Bengali, he said, 'Oh, that is right, young ladies. I am so glad to see you studying Bengali, for all our ladies want to learn now. Please learn quickly, so that you can teach them."

Extract of a letter received from Mrs. Cotton, wife of the Bishop of Calcutta, in reference to the Bible-reader, employed by the Society in the Women's Ward of the Medical College Hospital.

"*Jan. 16th*, 1865.—Mrs. Sanders writes of some hopeful cases which have come under her notice, two especially, the one a poor woman who died in the hospital, professing on her death-bed a faith which, had she lived, one trusts might have been proved by its fruits.—The other, a high caste woman, who for some months has appeared most anxious for instruction and has done much to separate herself from the heinous idolatries of her family. These are encouraging results of the work, therefore I, with other ladies of Calcutta, regret much the possibility of having to give up the cause."

Turkey.

Extract from a private letter received from MRS. W. H. GILES.

"CESAREA, *December 9th*, 1864.

"There seems to be a very providential opening for the employment of a Bible-reader among the Armenian women in this city. Cesarea is the largest and most influential city of the interior of Asia-Minor, having a population of 60,000 inhabitants. The people here are possessed of more refinement of manner, and more cultivation of mind than in any other city of Turkey, except Constantinople. There are some ancient ruins just outside of the city which are quite interesting; they are the remains of the ancient city Cesarea or Mazaca. These buildings are thought to have been erected in or before the time of Christ. The inhabitants are remarkable for their enterprise and activity, and are found in all parts of the empire following their pursuits. I heard, through an intelligent and rather influential Christian woman, the other day, that there are hundreds of Armenian women who would become Protestants, except for the reproach they must incur.

We think the truth alone can make them free. While walking out this morning, Mr. Giles saw a woman kneeling before a dilapidated sepulchre, in which a lamp was burning; the native said she was praying there because the mother of Jesus was buried there. It is to dispel such gross ignorance as this, that we ask, through you, the assistance of the Women's Union Missionary Society in supporting a Bible-reader. Mrs. Farnsworth, who has labored here with her husband for about twelve years, under the American Board, earnestly desires to have something done for the instruction of these women, and thinks this the very best method of reaching them. A Christian woman, the widow of one of the native teachers who died at Yoz-gat last spring, Mrs. F. thinks, is very competent, and would gladly undertake this work. There is every encouragement to labour for Christ in this place, and, to use the expression of a native woman, 'My soul is pressed' because I cannot speak to them and tell them of the love of Jesus."

Will not some of the friends of Mrs. Giles aid us in employing this native Bible-reader in Cesarea? It was with peculiar pleasure that this application was read, as coming from one who formerly was such an interested collector in our Society, and earnestly do we desire to respond to it. Not only, by doing this, shall our sphere of interest and usefulness be increased, but especially do we carry out the design for which this "Mission" was established.

HOME DEPARTMENT.

A NEW IMPULSE.

As announced in our last number, the fourth annual meeting of the Woman's Union Missionary Society was held in January, at Rev. Dr. Storr's church, Brooklyn, and was, notwithstanding the unpleasant weather, a delightful meeting. The friends who through the past four years have watched and nursed this little Society, trembling at the dangers and uncertainties of its infancy, were cheered and strengthened by the success and enthusiam which attended their first public meeting.

The venerable Dr. King's words gave tone to the exercises of the evening, as he plead that the women of America who had been raised so high *by the Bible alone*—the free Bible—should hasten to give the same Word of Life to their poor heathen sisters; and the same argument was enforced and driven home to the heart by the Rev. Henry Scudder, who spoke from an experience of twenty-seven years in India. Dr. Scudder gave his unqualified approbation to the Society's plan of labour. Words could not be stronger than those he uttered in encouragement of our work, and his only cause of regret was that we were doing *so little*.

From the hour of this meeting, an impulse has been given to the cause of Woman's Mission which has swelled with each succeeding week, until many hearts have been moved to deeper consecration to this work. Would that this impulse might reach every member of our Society, however far removed or secluded may be their home. This spirit of interest has manifested itself in many ways, and seems to have resulted in the general conviction that it is to *personal effort* and *personal influence* we must look for the steady growth and outward prosperity of our Society. We employ no agent to labor for us, consequently the interest hitherto has been, in a great degree, local and stationary. The number of collectors has not materially changed since the Society's formation, while our expenses have constantly increased, owing to the greater cost of living abroad, and high rates of exchange.

This state of things ought to exist no longer, if we desire to "go forward" in our missionary work, accepting and sending out teachers, as the providence of God brings them to our notice. Already applications are before us from distant fields for needed aid and support. From such calls we cannot turn away, and our ability to respond rests wholly upon the sympathy and aid which is extended to us from our Christian sisters. We feel sure that many, many hearts would respond to ours did they but know and understand the claims of this work.

How can the knowledge of this Society spread, and new friends be gained, are questions of deepest interest. The two following methods have been found successful:

Parlor Meetings.

THESE have been found both pleasant and successful means of securing this end in New York and Brooklyn. A few ladies living in a neighbourhood, or connected with the same church, are invited to meet, while the object and work of the Society is made the subject of simple, free remark and conversation, resulting often in a plan of labour by which collectors are appointed, each of whom pledges herself to raise for the Society a sum not less than $20. Any lady, living either in the city or country, who is already interested, or becomes so by reading the Missionary Link, or the little Leaflet containing extracts from Miss Brittan's journal, may, by means of a social informal meeting in her own parlor, warm the hearts of others, and be of good service to the Society.

Children's Mission Bands.

THE encouragement and formation of Mission Bands affords an opportunity for usefulness to those who love the young and feel the value of children's aid.

To illustrate the manner in which this pleasant work may be commenced, we cite a few examples from the number of cases which have occurred since the public meeting.

A lady in New York, who is an invalid, gathered in her own room some little friends, and was able to interest and instruct them with the account of what is being done in India through our teacher.

A pastor's wife in Brooklyn invited the Sabbath-school children to come to her house on a given afternoon. The pastor spent a few moments in social chat, told of the sad condition of heathen mothers and

daughters, and offered a short prayer. The ladies present then continued the meeting, receiving the names of all who wished to become members of the Band, which had existed before, but needed to be revived and enlarged. The result was most encouraging, and, through this meeting, the whole Sabbath-school has become more or less interested in the work.

Several facts similar to this one, might be given. In some cases, when it has not been deemed expedient to organize a Mission Band separate from the Sabbath-school, an appropriation has been made directly from the school's benevolent fund to aid the Society. A Mission School has sent a donation of $30 to constitute a teacher a manager of the Woman's Missionary Society.

Another case is interesting. A colored servant-girl told her minister of an idol received from India, which she had seen, and, through her, the interest was awakened which led him to seek information concerning the Society. This cause was presented to his church and school.

Every Christian woman may do something to help this Society. It is woman's true work to care for woman, and this is what we seek to do. Dr. Scudder utters it as his belief that female elevation is to be the great missionary work of this age. Most remarkably God in his Providence has offered to us a share in this dawning work. Shall it be treated with delay and indifference, *or shall it be accepted?* H. P. W.

Summer Work.

A FRIEND who writes us that "the Society is in her thoughts morning, noon and night," makes a *good suggestion* with regard to work for the summer. As it is impossible to do much in the city during the entire months of June, July and August, owing to the absence of so many families, she proposes that every lady connected with the Society should speak of it to those by whom she is surrounded *in the country*. In this way, many new collectors might be gained, pastors and ladies of village churches become interested, or Mission Bands be organized.

We trust the ladies will adopt this plan of advancing the interests of the Society, and be able, when the autumn comes, to return refreshed by summer travel, bringing their sheaves with them.

II.

Care for Souls.

MISS BRITTAN writes: "I was reading to-day of a poor Hindoo who had two parrots, of whom he was very fond. One day he was seen bathing in the Ganges, and performing the same kind office for his parrots; ducking them under, very much to their dissatisfaction. Upon being asked why he did so, he replied, 'These birds have been men some time, and will be men again, and if bathing in the Ganges will be a merit to me and wash away a part of my sins, why should it not be good for them and help them the next time they come on earth?' Poor man! I thought, many a so-called Christian, heedless of the souls of others, might take a lesson here."

CHILDREN'S DEPARTMENT.

Famine Orphans.

"FAMINE ORPHANS! What a funny name," methinks I hear some of our little readers say. Yes, it is a strange name, but a very sad one, too, for it was given to some poor, helpless little children, living the other side of the world, whose fathers and mothers had been starved to death.

A long time ago, in India, it did not rain for nearly *two* years! which made the ground so dry and parched, that nothing could grow there. Then there came a most terrible famine, just like the one we read of in the Bible, when Joseph lived, and thousands upon thousands of people died, because they could get nothing to eat. Numbers of little children died too, but a great many were left alone in the world, without any one to care for them. Some good people felt so sorry for them, that they gave them a home where they could be clothed and fed, and then they called them "Famine Orphans." You cannot think how it made the hearts of these good people ache, when they heard these poor little outcasts cry all the time for "Bread, bread," and often they found them eating soap, and tallow candles, just as you would enjoy cake or candy. By-and-by, these children were sent to school, but they were so naughty that they did not tell the truth, and then would steal, and do a

great many wicked things, for which, we know "God is angry every day."

Among them, was one little boy, so bad that the teacher had to tie him fast with ropes. But his teeth were so sharp that he would gnaw the ropes and run away, and so they tried to fasten him with a chain to a block of wood.

One day they missed him—where do you think he had gone? Why, he had managed to drag that heavy chain and block of wood to a blacksmith's shop, and there he sold both of them for sweetmeats! However, at last the teacher won his heart, by kindness, and I am sure you will be glad to hear that he afterwards grew up a very good man.

It took a long while to train these neglected orphans, but after many months they learned how to work and to study; and far above all, they heard about our dear Heavenly Father, and especially loved to pray to Him every morning and night. Once a fever broke out in the school, and so many of the children became sick it was thought they had better be moved out of the city. As they were on their journey, a fearful thunder-storm arose; the rain pouring in such torrents, that the tents they had brought to sleep under were drenched. The teacher looked about for a shelter, and at last, seeing a native house, he asked if he could use it for the night. The people who lived in it were very rude, and said, angrily: "This house was built for holy pilgrims of our religion, and not for such outcasts and Christians as you are." The storm still raged so violently the poor children could not remain in their tents, and, in de-

spair, were forced to take refuge in some ruins they saw at a distance.

There, to their joy, they discovered a large room, which was very dry, though filled with wood. They went briskly to work to clear the wood away, and then arrange the straw for their beds. But by this time it was ten at night, and as the teacher looked around on the tired group of children, he thought it would be better to let them go to sleep without the family prayers, in which they always united at the close of each day's duties.

As he turned to say good-night, a bright little boy looked eagerly up into his face, and said: "Master, shall we not kneel down before you go, and thank God for taking care of us? Perhaps to-morrow some of us may die, and then we never again can praise Him in this life." The kind teacher's heart was very much touched, when he saw that, through all their cold and fatigue, the children could remember the tender watchfulness of the Father in Heaven; and gladly did he lead them in prayer. The next morning many of the poor little sufferers lay on their sick beds, and among them was their teacher, who had been so injured by his exposure in the storm. When he was able once more to go among his loved scholars, what was his grief to find that many of them had died. Often did he think of the last evening worship he had enjoyed with them on earth, and was only comforted by remembering that they had gone to be with the Saviour, whom they dearly loved.

But I want tell you of one thing more about these poor orphans, to show you how they had improved.

Some time after this the famine grew worse, so that every one who had any money, had to send to another country for food. These children, who knew what a dreadful thing it was to be starving, thought they would like to give some money to those who, unlike them had no kind friends to care for them.

Now, you must know this was a great deal for them to do, for the people in India love money above every thing else, and are taught, from the time they are little children, to save and gain all they can. Some of these "Famine Orphans" had earned a little money, by the work they had done out of school hours, which they brought to their teacher and begged him to send to those who were in such trouble and distress. But there were many very little children in the school, who could not earn anything, and so had no money to give away. What do you think they did? They asked the teacher if he would not buy less every day for them to eat, and then give all the money he saved, to those people who had no food at all. This he was willing to do, so for two months the children had to practice great self-denial, but not once did he ever hear a word of regret or complaint from them.

And now, dear little readers, do you not think you can learn some beautiful lessons from these "Famine Orphans?" You must remember, they were not born, as you were, in a happy land, where dear ones help you to be good, and teach you about God; but in their far-off country people are very unhappy, because they are so wicked, and think the gods they worship

permit them to be. Do not forget that it is your pennies which help to send some kind teacher to them, that they may learn about the loving Saviour who has died for them, as well as for us.

S. D. D.

Miss Marston and her Pupils.

I AM sure it will delight the hearts of our young readers to see these beautiful verses from Miss Marston, written just before her departure from Toungoo. You have all heard of the little school she taught, far off in Burmah, and, perhaps, know by name, her two loving little pupils, Bessie and Mah-la. If so, you will understand how sadly she must have felt, when she found that her health would not permit her to remain in Toungoo, and tell them anything more about our Saviour and his love for them. When she wrote the verses, the children had just bid her good-bye; and bringing her some lovely flowers, they told her how much they loved her, and how unhappy they felt, that they should never see her again in this world. But I trust she will meet them all in that "Happy Land" where we all long to go, when the mission which God has given to each of us is ended.

"Thoughts

SUGGESTED BY SEEING MY PUPILS COMING INTO THE SCHOOL-ROOM WITH FLOWERS IN THEIR HANDS.

"They bring to deck my school-room
Bright, amaranthine flowers;
And could they be more lovely
If culled in Eden's bowers?

Thought brought by heathen children,
They are a gift of love,
And flowers are an emblem
Of better things above.

"Their forms, their hues so brilliant,
So beauteous to the eye,
Speak of the great Creator,
Whose love can never die.
He plucked from His own bosom
His well-beloved Son,
To die for heathen children—
What more could love have done?

"Oh, who will love these children,
And teach them how to pray,
And sing Emmanuel's praises
When I am far away?
I'll pray that Christ the Saviour
May win them to His side,
And, like a tender shepherd,
Their wandering footsteps guide.

"My heart clings to them fondly,
But Providence says, 'Go!'
And when it speaks so loudly
I dare not utter 'No.'
Though now in mystery shrouded,
Its meaning will be clear
When God unfolds the record
Where all must soon appear.

"Till then I'll wait, relying
On Him for strength and skill
To walk life's stormy pathway,
And do His holy will.
And when life's work is ended
May I these children meet
Where sin can never enter,
Around the mercy seat."

Toungoo, Nov. 20th, 1864. S. H. MARSTON.

Letters from the Children.

In the last number of "The Link," an invitation was given to the members of our different Mission Bands to write a letter telling all about their work, how much money they raised, the name of their Band, and other interesting facts.

We are truly happy to say that some of our young friends have responded to this invitation, and sent us very encouraging news.

One little girl, seven years old, writes thus:

Dear Missionary Link,—We had a real nice meeting of our Mission Band at Dr. Budington's house, and we saw a picture of the way they burn widows in India, and the widows are little girls! I belong to the "Pioneer Mission Band." You know that means the first one. I should like to be one of the collectors, to go around after money. Maybe I shall, when I am older.

Alice.

Another member of the same Band writes:

Dear Link,—I saw in your last number an invitation for little children to write and tell you all about themselves. I belong to the first Children's Mission Band that was formed. We have just named it The "Pioneer" Band. We promise to raise as much as twenty dollars a year, but we mean to try and raise more than that this year. We love to do this work for the Saviour. But I must close.

With much love, your little friend,

P. S. We are a City Band. A. W. S.

Brooklyn, *March 9th*, 1865.

Dear Miss Doremus—We wish to let you know that we have formed a Children's Mission Band. Our first meeting was held at Dr. Sarle's house, on Tuesday afternoon, February

21st. We were told many things about the heathen; and pictures, images and other curiosities were shown to us.

Our Band is called the "Morning Star Mission Band." We had three reasons for taking this name:

1. Jesus calls himself the Morning Star;

2. We wish to let our light shine in the morning of life;

3. We hope that our little light will help to show that a bright day is coming for dark heathen lands.

We had another meeting day before yesterday, when Dr. Devan gave a very interesting account of Chinese customs. He also exhibited many curious things which he had brought from China. We were very much surprised when told that the people there burn paper garments, meats and paper money once a year at the graves of their relatives, believing that they need clothing, food and money, and that in this way their wants can be supplied. Dr. Devan gave the Band a porcelain spoon, a pair of chop-sticks, and some of the paper money which they burn for the dead.

ADDIE E. W.

A lady in New York, who superintends a Mission Band called "First Fruits," writes that "*new life* seems infused into the children since they had their parlour meeting a few weeks since." They now expect to meet once a month, and, after attending to the necessary business, have a *sewing meeting*. We like this plan so much, that it would give us pleasure to have it generally adopted. Do not be afraid, dear children, of doing too much in this cause, for the more you do, and give to any object, the better you will love it.

Will not more of our young friends write us sweet words of encouragement?

"Children's Mission Bands."

We offer the following rules as a safe and practicable means of organizing a Mission Band, either in a neighbourhood, church, day-school or Sabbath-school. These rules need not be strictly followed, but may be modified by circumstances. Thus far the attempt to start a Mission Band has always been successful, and the result encouraging. It is desirable that every Band should receive a name.

HOW TO FORM THEM.

1. An association of children banded together to aid the Woman's Union Missionary Society, shall be called a "CHILDREN'S MISSION BAND."

2. Each Band shall be responsible for the payment of not less than twenty dollars a year.

3. A child may become a *member* of a Mission Band by the annual payment of twenty-five cents.

4. Parents or other adults may become Honorary Members by the annual payment of fifty cents.

5. Each member shall be entitled to a certificate of membership provided by the Society.

6. A Mission Band may be formed by four or six children acting as Collectors, whose duty it shall be to obtain the names of members, return them certificates of membership properly filled out, with the name of the member written in full, and also to make the yearly collections as they become due.

7. Each Mission Band shall have the superintendence of some lady in the same church where it is formed, whose duty it shall be to watch over and direct the labours of the Collectors, see that their payments are duly made to the general Treasurer, and in every way encourage their efforts.

8. Each Mission Band may have the privilege of specifying in what particular field occupied by the parent Society, they wish their money to be expended.

AMOUNTS RECEIVED SINCE THE LAST REPORT.

Mr. Amos Morss	$50 00
Mrs. D. W. Geer	26 00
A Lady, by Rev. Dr. Storrs	25 00
Mrs. H. A. Kerr	20 00
" Dolliver	5 00
" H. Catlin, Burlington, Vt	5 00
" R. L. Wyckoff	20 00
" R. W. Ropes	32 00
" F. A. Lane	25 00
" Wm. Littlefield, Newport, R. I	10 00
" Wm. A. Hallock	26 50
" E. D. King	20 00
" R. L. Townsend, Syracuse, N. Y	29 25
" L. Andrews	20 00
" George Colgate	10 00
" Stokes	10 00
" G. McCready	20 00
" D. Van Nostrand	20 00
" C. H. Stewart	30 00
" H. J. Baker	30 00
" Rufus W. Clark, N. D. Church and S. S., Albany	88 00
" Edwin Smith, for "Fragment Gatherers'" Mission Band	20 00
Miss Mills	62 00
" Messenger	45 00
" S. D. Doremus	20 00
" Prout, Washington, D. C	21 00
" Haines, for Mission Band, Hamburg, N. J	20 00
" S. B. Mathews	20 00
Atlantic Avenue S. S. to constitute Mrs. Wm. H. Harris Collector	38 00
Mr. E. Stone, Germantown, Pa	20 00
Mrs. W. E. Stone " "	20 00
Miss Haines	25 00
" Kobbe	20 00

CONSTITUTION AND BY-LAWS.

After mature deliberation, the Special Committee appointed January 8th, 1862, to propose amendments to the Constitution and By-Laws, submitted the following to the Board, by whom they were approved, and unanimously adopted:

PREAMBLE.

In view of the deplorable condition of heathen women, especially those of Tounghoo, and the inmates of the Zenanas of Calcutta, a Woman's Society has been organized, with the following Constitution, under which women of all evangelical denominations may work together efficiently, by distinct voluntary effort, for the salvation of their perishing sisters:

CONSTITUTION.

Art. 1*st.*—This Society shall be called the Woman's Union Missionary Society of America for Heathen Lands.

Art. 2*d.*—The object of this Society shall be the evangelization of heathen women in foreign lands. For this purpose, the Society shall send out and support single ladies from America, (always giving the preference to the widows and daughters of missionaries,) as Teachers and Bible-Readers, *to train, and superintend native women to labor for this object.*

Art. 3*d.*—This Society shall be composed of women, and the condition of membership shall be the annual contribution to its funds of not less than one dollar

Art. 4th.—Any gentleman, lady, Sunday-school, or evangelical association, by the payment of *fifty dollars*, may become a Patron of this Society, and have the privilege of designating a native Bible-Reader for one year, and of receiving special reports of her labors and success.

Art. 5th.—This Society shall have at least One Hundred Collectors, or Subscribers, each of whom shall be responsible for the annual payment of twenty dollars, for five years, or until a permanent income of two thousand dollars is otherwise secured, and the Board shall take especial care to keep the number complete.

Art. 6th.—The officers of this Society shall be a President, a Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Assistant Treasurer, and an Auditor; and these, (with the exception of the Treasurer and Auditor, who shall be gentlemen,) in connection with four Managers from each denomination represented in the Society, shall constitute a Board, a majority of whom shall be a quorum for the transaction of business at any regular meeting; and this Board shall always be chosen from those who are, or shall become, Twenty-dollar Collectors, or Subscribers, resident in, or near, New York City.

Art. 7th.—The Managers shall be divided into four classes, one of each denomination to a class. The first class shall hold office for one year, the second for two years, the third for three years, and the fourth for four years; and at each Anniversary a class for four years shall be elected, to fill the place

of the class whose term of office expires at that period.

Art. 8th.—Stated meetings of the Society shall be held on the third Monday of January, March, May, and October. The January meeting shall be observed as the Anniversary, at which the Annual Report shall be read, the officers and one class of the Managers shall be elected, and vacancies in the other classes shall be filled. The Board shall have power to fill any vacancies at other times.

Art. 9th.—Stated meetings of the Board shall precede each stated meeting of the Society on the same day; and at the close of the Anniversary exercises, the Board shall organize and appoint the Standing Committees for the ensuing year.

Art. 10th.—The President, at the written request of five members of the Board, may call a special meeting of the Board, and at the request of the Board, may call a special meeting of the Society.

Art. 11th.—Four Honorary Directors, three of them wives of clergymen, shall be appointed by the Board, from each denomination represented in the Society. The Board shall also have power to confer this honor upon any officer of an Auxiliary, and upon any lady corresponding with this Society, who is eminently distinguished for her efforts on behalf of heathen women. Honorary Directors shall have the privilege of participating in the deliberations of the Board and Society, without the right of voting. All delegates officially appointed by Auxiliaries to attend any meeting of the Board or Society, shall be regarded, for that occasion, as Honorary Directors.

Art. 12*th.*—All measures involving the expenditure of money, shall require the previous recommendation of a committee and the approval of the Board.

Art. 13*th.*—In the appointment of Teachers, Bible Readers and Native Assistants, the Board shall have regard to the equal claims of all denominations represented in the Society, so far as the qualifications of candidates, and the condition of the Treasury will permit; but no lady shall be sent out except to a mission of her own denomination, where she will receive suitable counsel and protection.

Art. 14*th.*—No change shall be made in this Constitution except at an Anniversary meeting, and then only upon the recommendation of the Board, and upon the vote of two-thirds of the members present.

BY-LAWS.

1. Every meeting of the Board, or Society, shall be opened by prayer, and the reading of Scripture.

2. The minutes of each meeting shall be read at the following one, and when confirmed, signed by the President.

3. In case of an equality of votes, the President shall be entitled to a casting vote.

4. All orders made for payment on account of the Society shall be signed by the President, and one of the Committee on Finance, and countersigned by the Secretary.

5. The year of the Society's operations shall begin the 1st of January, and terminate the 31st of

December, when the accounts shall be made up, and the Annual Report, with the names of all Contributors communicated, shall be printed.

6. The Board shall appoint, annually, the following standing Committees, viz.: on Finance, on Publication, on Nomination, and on Public Meetings. On all these Committees each denomination shall be represented.

The Assistant Treasurer shall be ex-officio, a member of the Committee on Finance; the Corresponding Secretary, of the Committee on Publication; the Recording Secretary, of the Committee on Nomination; and the President, of the Committee on Public Meetings.

The Finance Committee shall examine and report upon all bills before they are presented to the Board; shall have a general supervision of the finances; and shall devise and recommend measures for increasing the receipts.

The Committee on Publication shall have charge of the printing; and no document shall be published until examined and approved by them.

The Committee on Nomination shall recommend suitable persons to fill all vacancies in the Board.

The Committee on Public Meetings shall make arrangements for all public occasions, and provide speakers.

7. A twenty-dollar collector or subscriber can be relieved from the obligation to fulfil her pledge for five successive years, only by providing a substitute satisfactory to the Board.

8. The postage of all letters addressed to the Secretary and Treasurer, on the business of the So-

ciety, shall be defrayed, also the stationery and incidental expenses of the Secretary, Treasurer, and ladies going to a foreign land.

9. The Board shall take care that the support of all those they send abroad shall be properly guaranteed, their salary commencing from the period of their arrival at their post of labor.

10. The Board shall make proper arrangements for the comfort and *protection* of their foreign teachers during the voyage, and on their first arrival in a foreign land. Unless special circumstances render it unnecessary, a sum shall be placed at their disposal, to be drawn in case of sickness or other emergency. Should a return to America be necessary from the failure of health, and by medical advice, the Society shall be responsible for the necessary expense.

11. Each lady going out as teacher, or Bible-reader, shall be required to sign an engagement in the presence of two witnesses, binding herself in case of *voluntarily relinquishing* her situation, or in case of her marriage within five years, to repay to the Board the sum expended by them for her passage and outfit, and one-half of her support for two years while learning the language. She shall also give the Board six months' notice of any intended change, or forfeit her support for that time.

12. No candidate shall be finally appointed without presenting satisfactory credentials, nor without personal intercourse with the Board; and before the departure of any one a special meeting shall be held, for the purpose of commending her to God, the services being conducted by a clergyman.

13. This Society shall hold itself in readiness to respond to appeals from sister teachers and schools connected with other Protestant Boards and Societies, and to make grants in aid for them; also, for native teachers, and Bible women, and for school apparatus, as their funds may allow, after making a reserve fund equal to one year's amount for all the salaries to which the Society is pledged.

14. If any evangelical association, Sunday-school, sewing circle, or band, auxiliary or not, or any individual, shall wish to support a teacher, native Bible woman, or school, for a certain time, the Board shall make the necessary arrangements, and be the medium of transmitting their funds, the donors designating the person and field, and in the event of sending a teacher from America, they also assuming all responsibilities.

15. A friendly intercourse shall be maintained with sister societies, and a missionary concert of prayer shall be observed by the officers and members of the Society.

16. The "Missionary Link," published by this Society shall be limited to reports of the Society, to foreign correspondence concerning heathen women and schools, to remarks on female missionary labor and education, and to editorial remarks descriptive of the state of heathen women in different lands.

The following list of articles will be acceptable gifts to send to Missionary Stations, for the use of Schools, or for sale for the purpose of aiding the "Woman's Union Missionary Society." Any gifts of this kind sent to Miss S. D. Doremus, care of Doremus and Nixon, New York, will be duly forwarded to their destination.

Infants' Dresses and Blankets.

Children's Caps, Gloves, Socks and Cockades.

Bags, embroidered in silk or beads.

Shawls, knitted or crotched.

Boys' Coats of Jean, or good print.

Gentlemen's Slippers and Socks.

Dolls, prettily and fancifully dressed.

Simple or elaborate Morning Caps.

Pen-Knives, Pen-Wipers and Table-Mats.

Merino dresses for children.

Berlin Wool and Canvas.

Copy-Books, Netting and Knitting Needles.

Ladies' Collars.

Colored Pocket Handkerchiefs.

Black Silk Aprons.

Brown Holland Pinafores.

Remnants of Chintz, Silk, Jaconet, Mull, &c.

Remnants of Ribbon of every variety.

The "WOMAN'S UNION MISSIONARY SOCIETY" was Incorporated in New York, Feb. 1st, 1861.

EMBLEMS.

SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen Woman, and the Saviour addressing her.

ARMS OF THE SOCIETY.

The Cross, the Lamb, the Anchor, and Six Stars, quartered in a Lozenge, and crowned with a Triumphal Wreath—indicating Love, Meekness, Hope, and Union; the Stars representing the Nationality of the Society and the number of Denominations engaged in the Society—designed to be used as a Seal by which all connected will recognize one another.

FORM OF BEQUEST.

I give and bequeath to the "WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA," *incorporated in the City of New York, February 1st,* 1861, *the sum of* *to be applied to the Missionary purposes of said Society.*